4: Burgess E-4, 5 (1926-1927) 1928 AF12 North China AF12

596 supervision of the *chia-chang* of the religious-families or the village leaders.

• 594 When the natural-family coincides with the economic-family then the father is head and assumes full responsibility to the higher *chia-chang* or village leaders for the conduct of the members of his group.[1]

The natural family was merely a part of these other and larger groupings.

> . . . It provides biological continuity of the sib and other groups and feeds members into the other groups. Actually it is fundamental in the village, but from the point of view of theory embodied in tradition and convention, little account is taken of it for itself. It may be called the natural-family or the marriage-group.[2]

It cannot be over-emphasized that this intricate and comprehensive system is the one great pattern of Chinese social life. It is recognized by the Chinese sages as the basic social grouping. For the great masses of the people, their interests — social, economic, religious — center largely here.

As Kulp points out, the social system was one which exalts age and puts the control in the hands of the elders. "The spiritual community" (the recently or long deceased heads of the clan), as well as the original founder, reinforces the authority of its successors, for all their spirits are supposed to watch over the destinies of the clan.

THE VILLAGE

621 361 The next basic grouping of the Chinese social life is the village where approximately 80 or 90 per cent [3] of the people of China live. These villages are large or small clusters of farmers' homes, surrounded by fields.

[1] Kulp, *op. cit.*, pp. 148, 149.

[2] *Ibid.*, p. 142.

[3] Monroe, *China, A Nation in Evolution* (New York, 1928), p. 50.

4: Burgess E-4.5 (1926-1927) 1928 AF12 North China AF12

*467 482 latter half of the nineteenth century. Similar information was given so often in the case of guilds believed to be very ancient that it seems safe to assume that these terms mean merely some definite type of reorganization and therefore throw no light on the original founding of the guilds.

Membership in the guild has become more restricted in recent years. Formerly any one who was duly approved was eligible to membership. His initiation fee was one tael ($1.39) payable each year for five years. There was also an apprentice system. Any one who finished satisfactorily one year of apprenticeship might be "counted as a member," though he must also be guaranteed by three members. He is also introduced to the stores where the porters have dealings. Those who guarantee the new member are held responsible for his good conduct.

*467 482 594 In more recent years the guild membership has been confined to "sons and brothers of guild members." The question as to why the base of membership was changed introduces an interesting field of speculation. It seems probable that in former days when there was a special relationship to the Court and when there were fewer or no jinrickishaws and of course no modern motor vehicles, the porters were more in demand than at present. With the coming of competitive groups the membership of the guild probably decreased in size. It is not surprising, then, with the background of family clan solidarity on the one hand and great economic pressure on the other, that the decreasing number of coveted positions should be reserved by present guildsmen for their immediate relatives. Initiation into the guild consisted in being conducted by one of the "elders" to the Niang Niang Temple and in the burning of incense by the new member.

*467 482 This organization had a distinctive method of collecting dues. The guild had arrangements with several of the